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JOHN KINSEY.—II.

1693-1750.

That the Governor's threat to drive Friends from the Assembly was not purely an empty one, is shown by a letter which he wrote to the English Government, considerably misrepresenting the situation, and recommending that all Quakers be made ineligible to official situations. This was intended to be private, but a friend of the Assembly got possession of it in England, and sent a copy to Philadelphia. Great was the wrath of the men who for half a century had felt themselves responsible for the conduct of affairs, and under whose management had developed the most thriving Province of the new world.

The "Gentlemen's Party," which was the title that the Governor's friends took to themselves, also girded themselves for the contest, and in the fall election of 1742 there was a great street fight in Philadelphia, the actual participants of which were a number of sailors for the Gentlemen's Party and a bunch of hard-fisted Germans for the Quakers. It is unnecessary to add that the Quakers triumphed both in the street contest and at the polls, and rather increased than diminished their great majority in the Assembly.

They also struck the Governor at another point. He was promised a salary by the Penns, whose agent he was, but this salary had to be voted by the Assembly. During the stringency of the contest the Assembly always forgot to place such an item in their appropriation bills, and for several years he nursed his wrath in poverty. But being now beaten at the polls he showed signs of yielding. He signed a bill which he had hitherto opposed, and a little salary was granted him. He signed another and the Assembly began to feel still more generous. Finally he gave way altogether, and all his arrears were paid. He got along very pleasantly with the Assembly during the rest of his official career. He was completely tamed.

The net results of the contest were a large increase of liberty for the people of Pennsylvania; the perfect maintenance of their anti-martial principles; the defeat of the Gentlemen's Party at their

own political game; the increasing strength among the people of the Quaker leaders in government; the triumph of economy and simplicity in the management of public affairs. John Kinsey's letters, full on the one hand of pious reflections, and on the other, of adroit political argument, had carried the day. The "Country Party," as his friends were generally called, had become supreme. One by one the claims of the Proprietors—who were now farming Pennsylvania for what they could get from it, in a very different spirit from that of their high-minded father—were cut down. The possibility of gaining political ends without the sacrifice of principles was beginning to answer the taunt of Governor Thomas that their theories were inconsistent with government. In 1747 Benjamin Franklin writes of the Friends as "that wealthy and powerful body of people who have ever since the war governed our elections and filled almost every seat in the Assembly." Evidently they were good politicians, and the contest with the Governor had resulted in a strengthening of their lines.

The Spanish War did not last long, but others came. The Governor used his authority as Captain-General to organize a voluntary force said by Franklin to consist of 10,000 men. On this the Assembly took no action. At various times the Governor asked the Assembly to aid in warlike expeditions and measures. On their part the Assembly frequently reminded the Governor that they were unable to vote any money for warlike purposes, and personally would contribute nothing in the way of service, but that they were loyal subjects of the King and acknowledged their obligations to aid in his government. Had they granted regular aid, war or no war, their position would have been greatly strengthened, but being given "for the King's use" in direct response to a call for military assistance, knowing perfectly how the money was to be expended, they cannot be excused from the charge of a certain amount of shiftiness.

The effect, however, was to save their fellow-members in the Province from compulsory military service, and from direct war taxes. They thus shielded the consciences of sensitive Friends, preserved their charter from Court attack, broke down the worst evils of proprietary pretensions, and secured large additions of lib-

erty. Whether or not the partial sacrifice of principle, if so it was, was too high a price for these advantages, was differently decided in those days, and will be to-day. An unbending course would but have hastened the inevitable crisis.

Matters went on in this unsettled way through the remaining years of John Kinsey's Speakership. The Assembly would appropriate money " for the King's use," and the King through the Governor would use it for warlike purposes, as all taxes in all lands have been used. If there were a direct tax asked for a definite military purpose it would be refused. Up to 1750 the Friends under Kinsey's leadership were reasonably consistent. Afterwards the difficulties increased, and after 1756 they gave it up and refused memberhsip in the Assembly.

On the death of David Lloyd in 1731 the position of Chief Justice of the Supreme Court was offered to Isaac Norris, the elder, who declined. James Logan was then appointed, and he held the post till 1739. Jeremiah Langhorne followed him till 1743, when John Kinsey was appointed, and with him the line of Quaker Chief Justices ended. There is so little one can glean from the records of the doings of any of these men in this capacity that the history of the court and the competency of the Justices is largely a matter of inference. Logan had never had a serious legal education, and probably this was not demanded by the times. Kinsey was a lawyer of great learning, skill and probity, and the honor of the court doubtless did not suffer in his hands.

During these years he performed other public services of value. The continuous discussion with Maryland over the Boundary Line developed finally into a " war." A militia captain and surveyor in the interests of Lord Baltimore and Governor Ogle drew around him a band of ruffians, and in 1730 made an invasion into York County, driving out those who claimed allegiance to the Penn government. John Kinsey and Samuel Preston were appointed Commissioners to visit the Governor, asking that hostilities cease and that a temporary arrangement as to citizenship should be made pending a permanent settlement. Some progress was made, but the Maryland commissioner got Governor Ogle away from " the seductive influences of the Pennsylvania Com-

mission," and he left town without notice. The Pennsylvanians came home without accomplishing anything definite, but the " war " did not continue and the way was cleared for the future.

During the Speakership of John Kinsey a burning question was the issuance of Bills of Credit to be used as money. This was frowned upon by the Proprietors and by the English Government, but in a new country which imported so much more than it exported, the gold and silver were drained and the people had to resort to barter, to their great inconvenience. To meet this difficulty the Assembly had authorized loans upon land and plate of ample security, and upon this the bills had been issued. They never depreciated, and this could probably be said of the paper money of no other colony. The land was rising in value, and when orders came to call in the bills and Governor Thomas presented the directions to a special session of the Assembly, there was universal disapproval. They refused to withdraw the bills already out and insisted on reissuing them when matured. To issue such bills was the popular method of raising revenue for the Province, and though in general this was a dangerous policy, it was so carefully guarded that it worked well in Pennsylvania. John Kinsey was the great defender of the issue, and was for a long time a Trustee of the Loan Office which had charge of it.

His contest in this matter and his efforts to avert war, made him popular in the province, not only among the Friends and their close supporters, but also among the great mass of German voters. In a community with only a few Friends these voters would often select one as their representative, and the Friends always had a three-fourths majority in the legislature. In 1741, in the midst of the controversy with Governor Thomas, a serious effort was made to divert these German voters from the Quaker alliance. Conrad Weiser, the Indian interpreter, a man of great and deserved influence among them, wrote a serious address, telling them how deficient the Friends were in their " rendering tribute to Cæsar," and asked them to send in men who would do as the Governor wanted. The letter was widely circulated, but Kinsey's hold was unshaken and the Germans stood faithfully by their old friends.

The dispute between the Governor representing the Proprietors and the Assembly became in time very complicated. The Governor wanted money for war with the French and Indians. The Assembly refused. He wanted any money " for the King's use " raised by taxes. They demanded Bills of Credit. He wanted the Proprietors' property excluded from all taxation. They insisted that such property should stand with others. He wanted his salary. They declined to vote it while he was unsatisfactory to them. They demanded a knowledge of his instructions, for they were tired of working in the dark. He declined to show them. They wanted to have complete political rights even though they would not swear or fight. He insisted that such principles were subversive of government. They demanded pay to the masters for the indentured servants who had joined the militia without serving their full time. He balked seriously at the suggestion. Through this complex maze of difficult problems, John Kinsey steered his party wisely, unitedly and victoriously.

John Kinsey had his share in making the honorable history of the treatment of the Indians by the Friends of Pennsylvania. The days of trustfulness by the red men were over. They had seen too much of the vices and greed of many of the settlers to repose entire confidence in them. They had learned, too, that there were two tribes of white men, the French and the English, who were eagerly bidding for their friendship. They were inclined to keep peace with their neighbors of the Province and good treatment would cement this inclination into an indissoluble bond. The Quaker Assembly voted willingly large appropriations for Indian presents. It meant also not to allow settlers on their lands, and to keep fire water from them. But the Penns and the Governor wanted their land for sale to settlers and cheated and debauched the Indians to secure some infamous titles. The iniquitous " Walking Purchase " of 1737 and the enforced banishment of the Minisink Indians from their ancestral home in the " Forks of the Delaware " gave a very ugly complexion to Indian attitude. Had the Quaker Assembly had their way, the desolating wars preceding the Revolution would almost certainly have been avoided and the seventy years of peace been extended by twenty more.

It would have been better for the Indians if a white man had never set foot upon the Province. Their conversion to Christianity, which had been cherished by Penn and his friends as a solution of the race question, had practically been abandoned. It was better to feed them than to fight them, but white avarice and white disease were fast demoralizing them. They had not learned to take kindly to reservations, and were powerless against the oncoming flood of settlers. The Quaker policy would have purchased their land piecemeal in advance of occupation, and paid them enough to satisfy them, or if they refused to sell would have kept the whites off the land. But the land belonged to the Proprietors, who had none of the broad-minded philanthropy of their father, and it was necessary to patch up the holes made by their shortsighted diplomacy in the Indian relations.

Their arrangements had been almost wholly with the Algonquin tribes of the Province. But about the time of John Kinsey's prominence it became evident that the Iroquois of New York were to become a factor in affairs. They claimed the sovereignty over the Pennsylvania Indians, were sworn friends of the whites and had resisted both the force and the bribes of the French. They had saved New York from an invasion from Canada, and all the colonies looked upon them with hope as a bulwark against French aggression. They must be liberally supplied with everything the Indian heart could desire. Conrad Weiser and the Governor hoped also that they could be persuaded to take French scalps in the lake region.

The first part of the policy was acceptable to the Assembly, but they would not countenance war measures. In response to a request to furnish funds the Assembly replied, "The Governor must be sensible that men of our peaceable principles cannot consistently therewith join in persuading the Indians to engage in the war. If it be thought there be any real danger of the Indians deserting the British interests and going over to the French, and that to preserve them steady in their friendship further presents are necessary to secure them in their fidelity to the Crown of Great Britain and amity with the inhabitants of this and the neighboring Colonies, and the Governor can think his health and busi-

ness will permit his negotiating this affair in person, we shall be willing to pay the expense to arise by it.

"JOHN KINSEY, Speaker.

"Fourth month 24th, 1746."

The Governor, however, preferred to send a commission to Albany, with John Kinsey at its head, to join with agents of the other colonies in arranging matters with the six Nations. The New Englanders, who felt the brunt of French aggression, wanted to force the Iroquois to abandon their role of friendly passivity for active warfare, and in this they were encouraged by Conrad Weiser who had gone along as interpreter. New York was undecided and Pennsylvania actively hostile to this policy. John Kinsey argued that Pennsylvania had no interest in a war and would not sanction one unless the legislature acted favorably upon it; that such a war would open hostilities upon all the colonies; that other Indian tribes would be drawn in on one side or the other; that if the six Nations were persuaded to go to war by white influence it would be cowardly to desert them, and it was quite uncertain what the legislatures would do. New York seems to have been won by these arguments, and a divided conference did nothing, which is what John Kinsey desired. He probably averted a general war, or rather postponed it for a decade.

John Kinsey's useful life ended suddenly on May 12, 1750, at the age of 57. He had gone to Burlington, his old home, to plead in court, and was there seized with a stroke of apoplexy which carried him off in a few hours.

When John Kinsey died the days of real Quaker control of the government ended. The Legislature remained theirs for six years longer, and could have so continued had they not insisted on resigning when the Governor declared war on the Indians. But they had no leader who combined the absolute confidence of the meeting with the capacity to mould public opinion, and give wise judgment on public affairs. The "Quaker Party" fell largely into the hands of Benjamin Franklin, who had sympathy with their demands for political freedom, but none for their non-military spirit. Their counsels became divided. The successor to John Kinsey as Speaker, Isaac Norris, 2d, perhaps equally able

and trusted as a statesman, was more on the fringe of meeting activities. The more trusted churchmen were having an increasing distrust of the influences of public life and a rift developed between the political and ecclesiastical Quakers which made united action difficult. Whether John Kinsey, had he lived, would have been able to guide Friendly activities in politics in harmony with conscientious Quakerism, is a matter of speculation. But he must be regarded as the last great Quaker political leader.

There is not much to guide us in forming a judgment of the man apart from his external activities. Like the other great Quaker Chief Justice David Lloyd he left very little in the way of memoranda or letters by which to judge the man. Unlike him, however, he seems to have made no enemies and been open to no damaging charges. He belonged to a delightful social circle in Philadelphia, which John Smith describes so naively in his Journal, consisting of the Logans, the Norrises, the Pembertons, the Morrises and others who combined broad intellectual sympathies with keen business instincts and honest interest in the affairs of state, who were the best group of citizens of the city and most active in all its developments. How much he was esteemed by these is evident from many little references, but by very few direct allusions.

His home after 1735 was "Plantation," an estate of twenty-three acres, fronting the Schuylkill, on the east side, near Gray's Ferry, the site of the present U. S. Naval Hospital. Here he retired when his many duties permitted. About two years before his death, his son John, a youth of great promise, was killed by the accidental discharge of a gun when on a hunting trip for ducks on the Schuylkill. This greatly saddened his last years.

ISAAC SHARPLESS.

AMERICAN INDIANS AND THE INWARD LIGHT.

Count Per Abrahamsson Brahe, intimate friend of King Gustavus Adolphus, and for some years a member of the Swedish Council of State, was much interested in New Sweden on the Delaware River, and in the various problems which the Swedes had to face in the New World.

Johan Printz, Governor (1643-1653) of New Sweden, felt that the best way to deal with the Delaware Indians was to kill them, and he believed that with two hundred soldiers he could "break the necks of every one on the river." Fortunately the Swedish government did not countersign such a program, but instead ordered Governor Printz to convert the Indian nations to Christianity. In this connection Count Brahe urged Printz to teach the Indians as children and to work on their imaginations through the ceremonies of the Lutheran service, for "outward ceremonies greatly affect such savage people." [1]

It is impossible to say how Brahe came to his judgment that outward ceremonies would greatly affect the Indians, but his statement is mentioned here because it is so at variance with ideas long entertained by many Friends. When Thomas Chalkley (about 1706) was visiting the Indians on the Susquehanna River, Pennsylvania, he told them how Jesus "came to save people from their sins, and by his grace and light in the soul shows to man his sins and convinceth him thereof." To all of this doctrine the Indians gave assent, according to Chalkley, "and to that of the light in the soul they gave double assent, and seemed much affected by the doctrine of truth." [2]

The fact that the Indians gave ready assent to the doctrine of the Inward Light, and that it seemed to tally with their spiritual conceptions was mentioned by many early Friends, and is sometimes referred to by Friends of the present day. The conclusion often drawn is that the Friendly message and the Friendly type of worship are especially suited to the understanding of the

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[1] A. Johnson, "Swedish Settlements on the Delaware," I, 377-378.

[2] "Journal of Thomas Chalkley, 1818," p. 73 or Friends' Library, vi, 20.

Indian. It may be that there was something in the Indian's conception of the "Great Mystery" and in his apprehension of the voice of conscience that provided a point of contact between him and early Friends. It seems perfectly clear that the early message of Friends, coupled with their consistent practice of the Christian virtues, made a very genuine appeal to him. Yet, on the whole, judging from the history of Friends' religious work among the Indians, it would seem that the Friendly message and type of worship have not made an extraordinary impression upon the Indian's mind and spirit. It is remembered, of course, that for the past fifty years the ancient type of meeting for worship has not been used at the Friends' Indian missions, except at Tunesassa, New York. On the other hand, the effectiveness of the work done by other bodies with more "outward appeal" has been often noticed by Friends. William Savery acknowledged the real devotion with which the Indians of western New York "sang their Maker's praise." Many Friends of many periods remarked upon the great hold that the Catholic ceremonies gained upon the Indian's mind. In several instances other denominations working side by side with Friends had far greater success in winning the Indians. In one notable instance a tribe that had been long served by Friends and helped much in a material way, was quickly won over, almost to a man, by a small sectarian group that made its chief appeal through somewhat ostentatious practice of certain outward ordinances.

Much care must be used, many attendant circumstances examined, in drawing conclusions from such historical data. Yet on the whole it seems safe to say that the religious message and method of Friends have not succeeded in any remarkable way in winning and holding the Indians. This is entirely apart from the very great effect upon the Indians of the Friendly *practice* of the Christian virtues. This is only a pin-point in the greater fact that the Friendly conception of worship without any program has made no appreciable headway among the great body of Christians, and has been disused by a majority of those who bear the name of "Friends" in the world. There seems, indeed, to be a tendency recently among "progressive" Friends and other Christians, to

recognize the value of silence in worship, but only *in conjunction with* the outward forms ordinarily in use. The present writer does not wish to draw conclusions, does not feel sure what conclusion ought to be drawn, yet he feels safe in suggesting that the impact made upon the world by the ancient type of meeting might now be suitably and profitably examined as an historical fact. This is taking for granted that the central idea of the typical Friends' meeting for worship is vitally and essentially connected with the Friendly conception of the real inwardness of religion.

In so far as the impact upon the Indian is concerned there is at least a good deal of historical justification for Count Brahe's belief that "outward ceremonies greatly affect such savage people."

RAYNER W. KELSEY.

ADDRESS AT THE CENTENNIAL CELEBRATION OF THE ERECTION OF TWELFTH STREET MEETING-HOUSE, TENTH MONTH 25, 1912.

BY JOSHUA L. BAILY (1826-1916).

I became a member of this Meeting in 1832, when my widowed mother and her six children were transferred here by certificate from Philadelphia Monthly Meeting. I have some recollection of the neighborhood at that time. On the block to the east of us—that bounded by Market and Chestnut and Eleventh and Twelfth Streets—there was but one house, and that was on the corner of Twelfth and Chestnut Streets. A large part of the remainder was covered by great trees. Near the centre, however, there was a broad open space where clay was being excavated and moulded into bricks. These bricks were burned in a kiln on the same block, and were used in the erection of four rows of houses—all extending from Eleventh to Twelfth—one row on Market Street, consisting of stores built on granite columns, and on Chestnut Street, what was at that day considered the finest block of private residences in the afterward city—and two other

rows of dwelling houses, one on either side of a new street opened through the centre of the square and named Girard in honor of the owner.

Many Friends' families lived within short distances from the meeting-house; a number lived on Chestnut and on Walnut Street, and some of the most spacious residences of Friends were on the north side of Market Street west of Ninth Street. Several on the cross streets were also largely occupied by our members, but Arch Street on both sides was the favored locality with the great majority. Now all the localities here named are given up to business.

In the yard on the north side of the meeting-house were two ancient willow trees (long since removed), and in a flourishing condition at that time was the elm tree whose lifeless trunk still stands just inside the brick wall near the south entrance—a sad and silent memorial of the early days when its wide-spreading branches covered the eastern part of the yard, and extended nearly to the line of the houses on the opposite side of the street. This tree which is a scion of the Treaty Elm at Shackamaxon, was planted here by Lindzey Nicholson, a member of the building committee, under whose superintendence this house was erected in 1812.

The three upper rooms in this house (since consolidated in what we know as the tea-room) were then occupied by a Friends' School, and I had the privilege of membership in the Infant Class. I remember very little in connection with this school, but this I do remember most vividly, that the excavation of the clay and the moulding of the bricks which was going on upon the other side of the street, and which I have already mentioned, was a most alluring source of entertainment to the boys and girls in the intervals between school hours.

A First-day School was also held in these rooms, which I had the privilege of attending. Among the teachers I remember were William M. Collins, Charles Yarnall, Marmaduke C. Cope, Susan Longstreth and Rebecca Singer—afterward by marriage Rebecca Collins, who was subsequently a beloved minister of this Meeting.

The property adjoining the meeting-house on the north, now the site of the William Penn Charter School, was then the spa-

cious residence of Abraham L. Pennock, and the large garden attached was noted for its rare collection of trees and flowering plants. Abraham L. Pennock was a prominent member of this meeting, and was most conspicuous as an abolitionist. He was an active officer of what was known as "the under-ground railroad"—a group of humanitarians engaged in the hazardous enterprise of assisting and protecting runaway slaves. John G. Whittier, who for two or three years resided in Philadelphia and was a regular attender of this meeting, although his membership was in Massachusetts, was an associate of Abraham L. Pennock, and the paper which Whittier then edited, *The Freedmen's Journal,* was the only newspaper published in this city which had the courage to espouse the cause of the runaway.

At the head of the ministers' gallery on this side of the house sat Alexander Derken, a minister originally from England—a tall and spare man dressed in dark cloth. I do not remember any characteristic of his preaching but this one—that whenever he quoted any scripture text which had reference to man, it was his habit to add "and consequently woman;" for instance, "'Man is born to trouble as the sparks fly upward,' and consequently woman."

Friend Derken kept a small trimming store on the east side of Ninth Street above Filbert, but he did not permit business to interfere with his religious duties. He was regular in his attendance of his meetings, and on leaving his shop it was his practice to pin a small piece of paper on the closed door containing these words, "Gone to Meeting." One of the chief commodities in which he dealt was woolen yarn for stockings. In those days everybody wore woolen stockings, usually home-made, and knitting stockings was one of the most conspicuous employments, I had almost said, recreations, of our grandmothers. They seldom went visiting, even for a call, without taking a bag with them in which they carried the knitting needles and balls of yarn. When Friend Derken returned from meeting and unpinned the notice from his door and opened his shop, he was usually followed by a group of women Friends who came to buy yarn.

Next to Alexander Derken sat two venerable Elders—Ellis

Yarnall and Thomas Wistar. Ellis Yarnall, the senior by some years, was quite below average stature and stooped, while Thomas Wistar was portly, erect, and vigorous for his years. In addition to this disparity there was a great difference in their attire, as Ellis Yarnall wore a suit of dark brown cloth, while Thomas Wistar dressed in drab. Each wore long grey woolen hose and small-clothes fastened just below the knee by buckles either of silver or steel with the addition of a silk bow, while larger buckles of like material adorned their low shoes. Ellis Yarnall, by reason of the feebleness of age, spoke rarely and then but briefly in business meeting, while Thomas Wistar was an active participant not only in our meetings for business, Monthly, Quarterly, and Yearly, but had from earlier years takes a prominent part in public affairs.

One or two of the most eventful incidents of Thomas Wistar's long and useful career may be mentioned. He was a member of the Citizens' Committee during the scourge of yellow fever which visited Philadelphia in 1793. Two other Friends were also associated in that self-sacrificing and hazardous service—John Letchworth and Daniel Offley. The latter in the midst of his usefulness was seized with the fever and died at the early age of 37. Thomas Wistar also took the fever, but was restored to health, and with his companion, John Letchworth, was spared for many future years of usefulness.

Thomas Wistar was again in similar service during the prevalence of the Asiatic cholera in 1832 when its virulence was at its height in Philadelphia. I very well remember that from a window in the back building of my grandfather's house on Filbert Street above Thirteenth (there having been no buildings at that time between his house and the City Jail then on the southwest corner of Broad and Arch Streets). I saw the rough boxes containing the bodies of the victims of this pestilence carried out for burial—and I remember, too, that at the close of a First-day morning meeting, Thomas Wistar spoke of the sad conditions then prevalent, and asked the women Friends to remain to designate some of their number who would be willing to meet that afternoon at the home of Thomas Loyd to make woolen garments

for the prisoners at the City Jail. It was a very unusual exigency that suggested this call, but it must be remembered that there were no sewing machines at that time, and all such work had to be done by hand.

When Thomas Wistar was a young man of only twenty-three years of age, he was associated with Bishop William White, Dr. Benjamin Franklin, Dr. Benjamin Rush and other eminent citizens of Philadelphia in founding the society for the Ameliorating of the Miseries of the Public Prisons, and on the death of Bishop White, the first president of the society, after fifty years' service, Thomas Wistar was chosen his successor in the presidency.

I have spoken of John Letchworth. He became a member of this meeting (Twelfth Street) late in life, and occupied the seat vacated by Alexander Derken. He was in feeble health and spoke seldom, and then but briefly. One communication was in these words, " Make me little, make me low; make me humble, keep me so."

Soon after the removal of the venerable John Letchworth, his place at the head of the meeting was occupied by our late Friend, the well-beloved Samuel Bettle, who for about two decades exercised his precious gift in the ministry to our comfort and edification. Not only in our meetings for worship, but at the bedside of the sick, and in the home of the bereaved, he was a messenger of sympathy and good cheer.

Some years ago meetings for worship were held not only on First-day mornings, but on the afternoon of that day in this house, as well as in all the meeting-houses of Friends in this city. On one summer afternoon, as my aunt, the late Mary Ann Loyd, was entering the meeting-house yard, she noticed a young man standing at the gate. Passing him she went to the door at which she usually entered, and was about to pass in when her attention was again attracted to the young man, and, retracing her steps, she accosted him with the question, " Would he like to go inside? " He replied that he would, and she then pointed him to the door on the men's side of the house and told him where to find a seat. At the close of the meeting the young man sought my aunt, thanked her for the privilege he had enjoyed, said it had been profitable to

him and added that he would like to know more about the Friends. My present impression is that this was a silent meeting, but on that point I regret that my memory is not entirely clear. My aunt invited him to accompany her to her house for further conversation. About half an hour later I met him in her parlor where he was introduced to me as William U. Ditzler. I further learned that he was a resident of Lebanon, Pennsylvania, a tailor by trade and seeking employment in this city. William could not at that time speak English with any fluency. He was familiar with German, but most accustomed to speak in the dialect of his home neighborhood, "Pennsylvania Dutch." He was a German Lutheran, conversant with the Lutheran, but not with the English Bible. He was soon introduced among Friends. Samuel Bettle, Marmaduke C. Cope, and others became interested in him, found him employment, and ultimately aided in establishing him in business on his own account as a merchant tailor. Many of you know the rest. He applied for membership in the Society of Friends, and after some delay was received. He became a recognized minister of the Gospel, and traveled in that capacity in many parts of Pennsylvania and New Jersey, much to the satisfaction of Friends. He was a very sympathetic and acceptable visitor, especially among the sick and the poor and in the cell of the prisoner, and I believe it may be confidently said of him, "He was a succorer of many."

Near the centre of the middle aisle sat Lewis Walker, the last member of our meeting who to my knowledge wore yellow top boots. These boots were distinguished by having the yellow underside of the leather turned outward forming a band of about eight inches in width which became very observable as his small-clothes only reached the tops of the boots. He was a flour merchant on Market Street, of whom I know little more than what I have gathered from the Friends' graveyard at Sixteenth and Race Streets, where in the rear of the Select School building is a grave marked by two stones. The headstone bears the name of Lewis Walker and on the footstone is this inscription, "Departed this life, 8 mo. 25th, 1854, in the 88th year of his age."

About the middle of the last century and extending well into

its closing years there lived in Filbert Street between Thirteenth and Juniper Streets, five Friends' families on one side of the street and five on the other side. It was sometimes called Friendsville. The most delightful social intercourse prevailed. Without naming these individually, I will designate as typical the heads of two of the families—Marmaduke C. and Sarah W. Cope, on one side, and John M. and Mary Whitall, on the opposite side. Not that these Friends were in any other way opposite to each other, for they were much united in whatsoever things were true and honest and pure and of good report. The social and religious privilege of the neighborhood was at times much enhanced by the presence of a number of English ministering Friends who made their homes, sometimes for long periods, under the hospitable roof of the Copes.

The Friends mentioned were greatly interested in improving the condition of the colored people. Both were managers of the Institute for Colored Youth, and were among the most active promoters of the Freedmen's Association. An adult school for colored people established by John M. and Mary Whitall on St. Mary's Street was an instrumentality of great benefit in that part of the city, and especially during the Civil War and near its close. After the death of his wife, Marmaduke C. Cope removed to Germantown, where his beautiful and beneficent life tranquilly ended in his ninety-fifth year.

The life of John M. Whitall was marked by so much that was unusual, almost picturesque, that I do not like to pass from it without further notice. At the age of sixteen he left school and entered upon a seafaring life. His first voyage was from Philadelphia to Calcutta, and in the few following years he made many voyages, mostly to ports in the East Indies and China, and very soon attained the position of Chief Mate. At twenty-four years of age he became the Master of a ship—an East Indiaman—the largest that had up to that time ever sailed from the port of Philadelphia. Through all these years he steadfastly adhered to the dress and speech and demeanor of a consistent Friend, and although he must have appeared as a speckled bird among the seamen with whom he mingled, it is his own testimony that he never

lost but always commanded their respect. At about thirty years of age, Captain Whitall quit the seas, married, and entered into mercantile business. Afterwards he became a glass manufacturer, in which he was very successful. The large means which came to him, he looked upon as the Lord's money committed to him for use and not to be buried in a napkin. To his last days he was still known among his familiar friends as Captain Whitall. It may be said of him without question that few, if any, seamen ever left behind a more unsullied record.

Thomas and Edwin George were two bachelor brothers who conducted the iron business at the northeast corner of Twelfth and Market Streets. They were members and diligent attenders of our meetings. They had also another brother—Jesse—who resided at Merion, and had two cousins, also bachelors, who, with themselves, were owners of large estates in the northwestern suburbs of the city. Jesse donated a large tract to the city, which now forms a part of Fairmount Park, and is known as George's Hill. Their joint or several estates were for the most part willed either for the establishment or aid of benevolent or educational enterprises.

Speaking of the estates of wealthy members, I must not omit to mention one other—Josiah Dawson—another bachelor; an exceedingly modest and unassuming man who left nearly his whole estate, said to have yielded about $300,000 to his nephew, Mordecai L. Dawson, another esteemed member of this meeting, with directions to dispose of it at his discretion for charitable and educational purposes—an important trust which was administered with the utmost fidelity.

Seventy-five years ago there was no more eminent citizen of Philadelphia than Roberts Vaux, a member of this meeting, who at that time with his two sons, Richard and Thomas, occupied the seats at the upper end of the bench in the middle aisle of this house. He was educated at the William Penn Charter School, then located on Fourth Street below Chestnut, and on leaving school in his eighteenth year, he entered for a short time on mercantile life. But in no necessity to engage in business for a livelihood, and seeing about him so many opportunities for usefulness

to others, he made a solemn vow to devote himself to the service of his fellowmen, and most assiduously did he keep that vow. He was one of the originators of the Association of Friends for the Instruction of Poor Children; one of the founders of the Bible Association of Friends; one of the founders of the Frankford Asylum for the Insane, and was for sixteen years the treasurer of this Monthly Meeting.

At the period we have referred to, nearly all Friends in Philadelphia were members of the Whig party. Roberts Vaux was an exception. He was a Democrat. Party differences and prejudices were just as pronounced then, and party lines were as sharply drawn as they are now, but these political conditions in no wise affected his sympathetic and cordial relations with his fellow-members. Instances were quite too numerous to mention in which was manifested his devotion to the interests of the religious society of which he was a member, as well from conviction as from the Providence of birth. But this denominational connection did not set any bounds to his benevolent activities. He was one of the founders of the Blind Asylum, the Asylum for the Deaf and Dumb, the Apprentices' Library, the Philadelphia Saving Fund and the Pennsylvania Historical Society. He was also a manager of the Pennsylvania Hospital; a director of the Girard Trust, a bank director, president of the Board of Control of Public Schools; president of the State Temperance Society, and secretary of the Philadelphia Society for the Ameliorating of the Miseries of Public Prisons.

Notwithstanding his devotion to so many philanthropic and educational objects, he found time for literary and scientific pursuits, for which he had great fondness, and was a member of many scientific and literary societies both at home and abroad. It is worthy to mention that in all these various relations, he maintained without compromise the dress and speech and demeanor which distinguished the consistent Friends of his generation.

It was at the very zenith of his public usefulness that this eminent benefactor of his fellowmen ended his earthly career. He died on the 7th of First month, 1836, within a few days of completing his fiftieth year.

Roberts Vaux was a personal friend of Andrew Jackson, and gave him active support for the Presidency, and when Jackson became President, he recognized the loyalty of his friend by appointing his eldest son, Richard Vaux, as Secretary to the Legation at the Court of St. James's. Richard Vaux was a youth of elegant manners and of prepossessing appearance. He had a full head of brown curly hair which fell in ringlets about his neck. He soon found a place in court circles and was much admired. This was before Victoria became Queen of England. She was known familiarly among her girl associates as "Vic," while Richard still bore the boyish name of "Dick," which he carried with him from America; and it was whispered here among the gossipers, much to the discomfort of the elder Friends, that "Dick had danced with Vic." It must be added in justice to Richard Vaux that he did not permit the social attractions to interfere with his official duties, which, we are assured, were discharged with credit to himself and to the satisfaction of his countrymen.

Among the aged Friends who occupied these gallery seats, I must not omit to mention, although it must be little more than naming them, George R. Smith, Jasper Cope, Thomas Kimber, Samuel F. Troth, Marmaduke C. Cope and Charles Yarnall, and on the lower seats here, Lindzey Nicholson, whom I have already referred to, Robert Smith, the editor of *The Friend,* commonly called for distinction "the square Friend," Charles Ellis, who always wore a most benignant smile, William Biddle, Thomas Loyd, and William Jones. The residence of William Jones and his wife when they lived on Arch Street above Eleventh was, I think, the resort of more young people than any other Friend's house within our limits. They were so kind-hearted and genial and made themselves so companionable to the young, that when any were about to be married they were almost sure to ask some one to nominate these Friends to be overseers of the wedding, so that in time William and Phebe Jones came to be almost a standing committee for the oversight of weddings.

The brief sketches which I have given relate mainly to individuals of whom I had personal knowledge. There were many others worthy of mention, had time permitted, but these instances

will, I think, suffice to indicate the character of a considerable part of the membership of this meeting—at least of the men's side of the house, to which my field has been limited.

The memory of these lives is a rich inheritance to be cherished by us and handed down to those who are to follow. We are admonished to be faithful to the duties and obligations of our day as they were to theirs. But our obligations are greater as are our opportunities, and greater as our facilities for performing them. Very limited in their scope were the opportunities and facilities of our forefathers. To us the world has become as one great neighborhood, and the doors for usefulness stand wide open. All mankind are our brethren, and we can have almost instant communication with them, and whenever we will, we may do them good. The world has need of us, and we should rejoice that we have "come to such a time as this."

ORIGIN OF THE QUAKERS AT SANDWICH, MASSACHUSETTS.[1]

"June 2, 1762. This Acco^{t}. I was told by Rev^{d}. Ab^{m}. Williams of Sandwich. Origin of the Quakers at Sandwich. The Town settled about 1636 by Ten Proprietors. First Minister came from England, his name Mr. Leverech (not Leverett), educated in one of the Eng. Universities & Episcopally ordained; but like Mr. Williams of Providence,[2] waited for fuller Discoveries & was much of the Turn & Cast of the Seekers. His Chh. at first consisted of about 13 males. He infused this Waiting in Silence & Seeking Spirit into his people; and at last left them and went to the West End of Long Island where he died, & his Posterity are there to this Day. After he left them they met for Public Worship every Lord's Day & contented themselves with Ministrations

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[1] From "Itineraries and Other Miscellanies of Ezra Stiles, D.D., LL.D., 1755-1794." New Haven, Connecticut, Yale University Press, 1916. Pp. 161, 162.

[2] Roger Williams.

of the Brethren & without a Minister for Ten Years fr. 1640 to 1650.[3] Then they got a Minister. But before this a few with Mr. Holder at the head retired & separated from the Congregation & assembled in private house every Sabb. to wait in Silence for the Discoveries of the Spirit. The Marshal of Plymo. Colony disturbed them—upon which they retired to a Dingle or deep Hollow surrounded with high hills (called Holder's Hollow to this Day) & held their Meeting. Here the Marshall seized Mr. Holder & carried him to Plymo. Court where he suffered for his Religion. This incensed the whole party ag^{t} their Brethren and ag^{t}. the Legislature for the sanginuary Laws. And being Seekers unhinged, of no fixt principles, having no religious Complexion, but waiting; and the Quakers from England coming over in 1655 or thereabouts and declaring for the Spirit & ag^{t} sanguinary Laws, Holder & his party closed in & took their sectarian form. Tho' truly the quaker system was not yet fully formed to a Consistency, they scarcely knew w^{t} they believed. And this is the Source of Quakerism in Sandwich, & hence it propagated to Nantucket. Perhaps Holder's party might consist of about a Quarter of the people, or 5 or 6 Fam. for I question if [in] A. D. 1650 Sandw. had above 20 or 25 Families. The Quakers there now A. D. 1762 consist of 50 Families. I think I once read in the Journal of a Travelling Friend who was in Nantucket about 1700 & again in 1737 who says that when he was first there in 1700 there were but a small number of Quakers there, perhaps a dozen, but in 1737 were above a Thousand Souls Quakers."[4]

Ezra Stiles also gives estimates of the number of Church members in New England, among which is, "An Estimate of the Numbers of Quakers, Baptists and Episcopalians in New England, 1760."

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[3] See Jones, "Quakers in the American Colonies," pp. 25, 57, 58, 72.

[4] Thomas Chalkley, who visited Nantucket in 1698 and in 1737; his own words, under date of 1737, are: "At Nantucket I had been about 39 Years before, at which Time there were only two Men and one Woman who joined with our Friends in Profession, and now it was computed there were about 1000 who went to our Meetings."—"Journal of Thomas Chalkley," Philadelphia, 1749, p. 293.

Friends in Rh[ode] I[sland] in 1755		14,000	
Incr[ease] by 1760		2,413	
		16,413	
Out of the Colony		10,600	
		27,013	27,000
Baptists in Rh. I. 1755		15,000	
Incr. by 1760		2,587	
		17,587	
Out of the Colony		5,220	
	[sic]	23,807	24,000
Episco[palians] in Rh. I. 1760		1,800	
Out of the Colony		10,800	
		12,600	13,000

"CHRISTOPHER'S HOLLOW."

ASA S. WING.

[The editor is indebted to Asa S. Wing, of Philadelphia, for the following notes regarding "Christopher's" or "Holder's" Hollow." Asa S. Wing is a native and now a summer resident of Sandwich, Massachusetts, and knows whereof he writes.]

I have no doubt but that the "Holder's Hollow," referred to in Ezra Stiles' "Itineraries," is what we have always known as "Christopher's Hollow." The place has been pointed out to me ever since I can remember. It is near a by-road which runs across from the main road which runs to the Cape [Cod] to the Cotuit road running south from Sandwich, and is, I suppose, between one and two miles south of east from the center of Sandwich village. It is so overgrown with scrub oaks now that the lay of the land is not easily discovered from the road. John H. Dillingham, in his address, Tenth month 10, 1907, at the 250th

anniversary of the Sandwich Meeting, thus refers to it, "The Friends held meetings where they best could—in private houses, as over here by this hill at William Allen's, and as tradition says, over there in the woods in Christopher's Hollow, which the Society ought now to possess and protect from further desecration." And before that in an editorial in *The Friend* [Philadelphia], he writes: "We had to postpone an intended walk to Christopher's Hollow in the woods where Christopher Holder, in 1657, preached from the hillside to an open-air Friends' meeting gathered in the hollow before him." [1]

In "John Wing of Sandwich and His Descendants," some account is given of Friends, and the following words are used: "After this no one ventured to open his house for the accommodation of the preachers, and they were compelled to betake themselves to the fields. Tradition reports that many meetings were held at a secluded spot in the woods which from the preacher's Christian name, was afterwards known as "Christopher's Hollow," with this foot-note: "This spot is still much venerated, especially by the descendants of those ancient contenders for religious freedom." The late C. C. Waterman, in a public lecture, Seventh month 19, 1881, gave an account of his visit to the place some time before: "Several different growths from the stately original trees have given place to a thrifty grove of young oaks, and the large rock in the center upon which the preacher once stood has been moved and devoted to other uses, but the two rows of flat stones on the rising ground in front, where his auditors sat, are still there as they were placed at first."

A brief description of the Hollow will also be found in C. F. Holder's "The Holders of Holderness" [1903], pp. 68-70; also a photograph of the Hollow as it appeared in 1889 (?). The recollections of a visit paid to the place about twenty or twenty-five years ago by the editor correspond with A. S. Wing's notes.—EDITOR.

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[1] *The Friend* (Philadelphia), Vol. 76, pp. 409, 410.

SAMUEL AND MARY BOWNE, OF FLUSHING, AND THEIR FRIENDS.—III.

(*Concluded.*)

As has appeared from a letter of 1693, already quoted,[1] Samuel and Mary Bowne contemplated a removal to Pennsylvania, partly at least on account of the marriage of Samuel Bowne's father, John Bowne, with whom the young couple made their home. It is not to be wondered at that on both sides there was much to make a joint family not a pleasant prospect. It is to this that the following letter refers:

SAMUEL BOWNE TO PHINEAS AND PHEBE PEMBERTON.[2]

Flushing ye 13 day 6 mo 1693.

PHINEAS AND PHEBE

My dear and honourably Esteemed friends, to you with your dear Children does my very dear love flow this day benig [sic] Eminently engaged there to; dear Phineas thy love and Care over us doth ingage me for ever to Love and honour thee as a tender father; my bisiness falls in so thick y^t^ I belive six weeks will pass before I can Leave it to come to see you and to conclude about my concern—I have about twelve Ecres of fallow land near redy to Sow my hey to get and sider to make—then I hoop to come to you; my dear and I both long to get out of this house & others as much desire to see us out—friends generally are troubled to hear of our thoughts of removal—I am not yet fully satisfied concerning it but truly desire ye Lord may order and direct me in this Concern—I hoop these will find you all in good hellth as wee are—our son grows finely—my dear I think rites also to you; my dear Love to all my dear friends as if I named them.

Soe my dear friends I take leave at present to bid you fare well with all, your little ons. I rest your friend in truth

SAM^ll^: BOWNE

About a week later Mary Bowne writes on the same subject:

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[1] BULLETIN, Vol. VII, pp. 90, 91.

[2] From the original in possession of the editor.

MARY BOWNE TO PHINEAS AND PHEBE PEMBERTON.[3]

flushing ye 21 of 6 mo 1693

My very deare and hounered ffriends phineas and pheby P. my ever true and never fading Love dearely and tenderly Saluts you and yours whom I hope are well in helth as wee are att this present, my deare friends I think time long to see you for you are very and deare to mee and the very Remembrance of you is exceeding prestious to mee for very Honerable are you in my thoughts for you have derely meritted all my which ar more then tong can express or pen writ downe— my deare friends I do meet with som exercise, my very deare friends which casses mee often to think of you with a very deare Rememberance and the more exercise I meet with the more I think of you and greatly want to be with you I hope it will not be long before I shall see you that I may a little un[burden?] myself my dear friends I am satisfied you are sensable in mesure how things are with us, a little of that has every won for there selvs a yong wife is got and the old wons forgotne and now Lords new Lays [?] and comanly such and such are the worst to deale with. Lest sed soonest mended, our father and mother very much wants to be shut of us and I think the sooner the better. I tell father somtimes that both sids are so wery that won would think wee should be esely parted which day I greatly long to see. I think to com a long with my husband. I thought it would have been before this but bisiness hinders. So I must be contented, my deare friends I think time long to see you. My Little boy grose bravely . . . I rest your dutyfull friend

MARY BOWNE.

My deare friends this is but a little bit to what I have in my bag which must be Loosed when I com to youre house.

After about a year, more or less, Samuel and Mary Bowne appear to have given up the idea of removing to Pennsylvania and remained in Flushing, as the following letter will show:

MARY BOWNE TO PHINEAS AND PHEBE PEMBERTON.[4]

flushing in 3 of ye X month 16—

HONOURED FRIENDS

Phinihas and P. Pemberton, my deare friends whom I intirely love . . . my deare friends my hart is oftenn sad to think that wee are Lickly to settle and still to continue soe fare from you as outwardly and that I

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[3] From the original.

[4] From the original. The last two figures are missing, but the date is certainly 1693 or 1694, probably the latter.

cannot see and injoy your company as I would but seeing it is my lot, I desire to bee contented with it tho it seems very hard to bee soe far seperated from so deare and neare friends or perents for so lick you have meen to mee and still are, and I Honour and Esteeme you, youre ceare has been beyond my desarts my deare and tenderly beloved perants for so I must call you, you have largely mirritted it. I beg of you please my deare friends in as much as I must have no hope of seeing nether of you which grieves my hart many a time, please my deare friends I once more beg of you let mee here from you as often as you can with conveniancy not desiring to be so troblesome. Wee are about to build an ordnerey house. I think there is about one weeks work don towards it and when the Rest will be don I cannot tell, but wee expect to bee in it beefore winter. I am quite awery of living here in this house, it is not wide an of for my husband and his father, hee many times thretnes to turn us out of his house, and I do not know but in a short time hee will do it.

Deare friends these aforesed Lines were writ about a week ago but not knowing of any oppertunaty did not finish it. I am stretned of time, when an oppertunaty presents from the house by Resen of my Children my yongst is a very weekly child and has been from his berth and so is very trublesom; some times I had helpe and som times none. I have not serten helpe as yet wee cannot meet with an negro gerell to be bought our boy grows indifferantly his master hops hee will make a good sarvent. . . .

I Rest youre dutyful and ever loving friend

MARY BOWNE

Though there is no statement to that effect in the papers and memoranda under review, there seems no doubt that Samuel and Mary Bowne set up their own home in 1694 or 1695. From this time their house became a resting and abiding place for "Public Friends," as travelling ministers were called in those days. Samuel Bowne spoke in the ministry, and found a sympathetic helper in every way in his wife, of whom Samuel Bownas [5] speaks in his Journal as "a good mother in Israel." He also speaks of Samuel Bowne as having "a fine gift [in the ministry] but not very large." [6]

From manuscript sources we learn that Samuel Bowne in 1698 accompanied Thomas Chalkley (1675-1741) on one of his

[5] "Life and Travels of Samuel Bownas," London, 1759, p. 131.
[6] Ibid., 117.

journeys. During this absence from home he wrote the following letter:

SAMUEL BOWNE TO MARY BOWNE.[7]

(Spelling modernized.)

DEAR WIFE York[8] 6th of 10th mo. 1698

My dear love is with thee and my prayers are to our tender Father that he will bless thee and our dear children and direct and comfort thee in all thy concerns and exercises thou hast to go through. . . . I beg of thee to spare no cost that may help to make thy life more comfortable. Dear Heart thou art very near and dear to me and it is far harder to part with thee than it ever was before, but I hope I may return in a month's time. . . . We are now waiting to go away. . . . I am thy true and loving husband SAMUEL BOWNE

To this letter Thomas Chalkley added the following postscript:

THOMAS CHALKLEY TO MARY BOWNE.[9]

(Spelling modernized.)

DEAR FRIEND AND LOVING LANDLADY:

After kind love to thee with desires to the God and Father of Spirits for thine and thy children's welfare in this life and in that which is to come—I desire thee, my sister, to keep thine eye to our Heavenly Father and he will take care of thee and thine and spread a table both inwardly and outwardly and fill both body and soul with his blessings.

So prayeth thy Friend

THOMAS CHALKLEY

Thomas Chalkley also mentions Samuel Bowne in 1725.[10]

Samuel Bownas (1676-1753), a worthy successor of the "First Publishers of Truth," first visited America in 1702. His comparatively short "Life and Travels" is one of the most interesting of "Friends' Books." He records visiting Flushing several

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[7] From a MS. copy.

[8] "York" is clearly New York, as Thomas Chalkley was there in 1698 (Journal, p. 22) on his way to Pennsylvania and the south. He makes no mention of York, Pennsylvania.

[9] From a MS. copy.

[10] Ed. 1751, p. 171. See note, BULLETIN, Vol. VII, p. 85.

times.[11] In 1703, as already referred to, Samuel Bowne accompanied him in a visit to New England. In 1705 or 1706, Samuel Bownas records that at Philadelphia Yearly Meeting "which was very large," "Sundry of my dear Friends from *Long-Island* met me, in particular my dear Friend *Samuel Bowne* and his worthy wife, who was a good Mother in Israel."[12]

He also records meeting Samuel Bowne on his second visit to America (1727).[13]

Another distinguished Friend who visited the Bownes was John Fothergill (1676-1744), who, accompanied by William Armistead, came to America in 1706. John Fothergill made a second visit to America in 1721-1724, and records that on "the 1st of the seventh month [September, 1723] we came over to *Long-Island* again, to *Samuel Bowne's*."[14] Again, on a third visit to America he writes, "The 13th [of 3rd month (May) 1737] we had a Meeting at *West Chester* . . . and went afterwards to Samuel Bowne's on *Long Island* who had accompanied me this week."[15]

These extracts and references show the character of Samuel Bowne and his family. But to return to more personal matters.

It appears that close as was the tie between Mary Becket Bowne and the Pembertons she kept up a correspondence with her adopted mother in England, Elinor (Lowe) Haydock, as the following letter shows. The date is torn off, but the reference to John Fothergill and William Armistead fixes the year as 1706.

ELINOR HAYDOCK TO MARY BOWNE.[16]

(Spelling modernized.)

. . . Although our places in this world be far remote from each other, yet herein [that is in the truth] are we truly near and dear to each other . . . although our lot in this world be outward separation, yet may we have a lot and portion in the Truth . . . so that I see no cause of complaint tho we be separated, I am in my place and station to perform the work of my day according to ability given me amongst his people in his

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[11] "Life and Travels Samuel Bownas, 1759," pp. 116-121.

[12] Ibid., p. 131. [13] Ibid., p. 172.

[14] "Account of the Life and Travels, etc., of John Fothergill," London, 1753, p. 169. [15] Ibid., p. 271. [16] From a MS. copy.

church in these parts—I believe my dear Child thou art also in thy place —God hath appointed unto thee to be a comfort and succorer unto his people in those parts. . . . God Almighty bless thee, dear Lamb, and prosper this work in thy hands. . . . Dear Heart, by these lines thou wilt find I am well every way. In a fresh spring of love I tenderly salute thy dear husband—You are united in my thoughts.... Dear Mary I can but take notice of thy dutiful respect and kindness in so frequently writing to as opportunity [offers]. I am often refreshed in thy lines, altho full of bemoanings to hear from me—I must confess not without cause. The opportunities of conveyance to thee are often out of my way or of no knowledge that by reason of my own weakness, I lie like the impotent man of the pool of Bethesda. . . . Dear Heart bear with my infirmities. . . . I am glad to hear of dear John Fothergill and William Armistead arrived safe to you. Show them all the kindness you can—they be honest, humble men—we honour them for their works sake. Let them know I love them much, and pray for their prosperity in the work that their hand findeth to do for God in those parts. . . .

So my dear, having eased my heart a little in these lines, and therein in a measure answered thy desire, I shall conclude with a fresh salutation of endeared love to you all as if named one by one, and rest thy loving affectionate mother

ELINOR HAYDOCK.

We have another glimpse of Elinor Haydock in a letter written by Jane Biles,[17] of Pennsylvania, who was on a visit to England in 1703.

JAMES BILES TO MARY BOWNE.[18]

(Spelling modernized.)

Liverpool 3 mo. 25, 1703.

DEAR MARY

. . . We have seen many faces to our comfort since we saw thine. . . . We were at thy dear mother's house. She and her children were well. She was inquisitive concerning thee and was glad to hear well of thee. We were going to Ireland Wee [spent] First and Second day with thy mother and at their First day Meeting and next to Liverpool. . . .

From thy friend

JANE BILES.

But the close union which existed between Samuel and Mary Bowne was not to be a prolonged one. She died in 1707 at the

[17] She was probably the wife of William Biles, a neighbor and friend of the Pembertons.

[18] From a MS. copy.

age of thirty-four, having been married sixteen years. Samuel and Mary Bowne had nine children, two of whom died in infancy. The youngest of the surviving children was three years old at the time of his mother's death. How highly Mary Bowne was esteemed has already been shown, but is confirmed by the following note from Samuel Bownas:

SAMUEL BOWNAS TO SAMUEL BOWNE.[19]

(Spelling modernized.)

DEAR FRIEND Mynhead 22^{d} of 5th mo. 1708.

The remembrance of the sweet converse which heretofore I have had in thy family does at this time draw these lines from me; and I hope that they will find thee and thy family in the same enjoyment of health that they leave me and my dear wife whose love is to thee and thine tho' unknown. . . . I sent thy dear wife, my true friend, an Horsewhip with an ivory head marked M. B. 1707, which I hope has come to hand. It is one of the finest sort, and since she, for whom it was designed, is gone to her rest, I would, if it please thee, have it preserved for her daughter Mary,[20] who I hope will succeed her honourable mother in spirit and temper. I hope thou by this time hast learned how to take the parting from so honourable a mate as thou hadst, who in my judgment has not left her fellow behind on the Continent of America. It went very near when I heard she was gone. . . .

Samuel Bowne was again married in 1709 to Hannah Smith. There were six children of this marriage.

He was again left a widower in 1733, and in 1735 married his third wife, Grace Cowperthwaite, a widow. Of the years following the death of Mary Becket the compiler of this sketch has no data except a letter or two, and the references in the Journal of John Fothergill. All these show that Samuel Bowne continued to be an earnest worker in the church, and his home a resting-place for traveling Friends. He died in 1745, and the following entry occurs on the minutes of his Monthly Meeting: "Samuel Bowne of Flushing deceased at his own house 3rd mo. [May] 30th, 1745 in the 78th year of his age—a man serviceable in his day—had a public testimony in Meeting, and his House always open for the entertainment of Friends." ALLEN C. THOMAS.

[19] From a MS. copy.

[20] She was at this time nine years old.

ANNUAL MEETING OF FRIENDS' HISTORICAL SOCIETY.

The fourteenth annual meeting of Friends' Historical Society of Philadelphia was held at 20 South Twelfth Street, Philadelphia, on the evening of Second month 19, 1918.

After the usual annual reports were presented, several proposed changes in the Constitution and By-Laws were read, which will be considered and acted upon at a future meeting.

A report of the fourteenth annual conference of historical societies, held in Philadelphia on Twelfth month 29, 1917, was given by Amelia M. Gummere, who, with Mary Willits Brown, attended as representatives of our society.

Sarah E. P. Mickle, who attended the thirteenth annual meeting of the Pennsylvania Federation of Historical Societies which was held in Harrisburg on the 17th of First month, 1918, read an interesting report of it.

Amelia M. Gummere informed the meeting of the progress that has been made in the preparation of the new edition of John Woolman's Journal.

Additional information has been found which will necessitate rewriting some of the material which had been prepared.

The preparation of an appropriate minute in memory of our late friend, Joshua L. Baily, who was actively interested in the organization of our Society, and served as a Councillor for several years, was referred to a committee.

The general topic for the entertainment of the meeting was "Quakers in France."

Francis R. Taylor gave some account of "The Forerunners of the French Quakers," referring to the period of the conflict between the Protestant and Catholic peoples of France in the sixteenth and seventeenth centuries. Among some of these spiritually-minded Protestants, there were preachers who were known as the French Prophets. A group of these, who lived near the Cevennes, were called the Camisards, or Protestants of Cevennes. From this group it is thought the Friends of Congenies are descended.

Some account of the "Early Friends in France" was given by Rufus M. Jones. He told of the visit of Sarah Grubb and Mary Dudley, accompanied by George and Sarah Dillwyn, to Holland, Germany, and France in 1788. John Eliot, an English Friend who spoke French, met the company in France and interpreted for them when they were among Friends as Congenies and Giles, where meetings were held. Allusion was also made to the visit to them by William Savery and David Sands in 1796-1797. At a later period Eli and Sibyl Jones, Friends from New England, visited this little colony of French Friends.

Hannah P. Morris followed, giving some account of a visit made to Congenies in company with her father, Samuel Morris. She made a brief reference to Marie Barnard, and then spoke of Justine Dalencourt and her work at the present time in behalf of Christianity.

Officers Serving 1918.

President—Arthur N. Leeds.
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Councillors Serving 1918-1919.

Francis R. Taylor,
Ruth S. Goodwin,
Thomas K. Brown,
Sarah E. P. Mickle,
Walter Brinton,
Alice H. Yarnall.

BOOKS OF INTEREST TO FRIENDS.

Life and Letters of Thomas Hodgkin, Fellow of University College, D.C.L. Oxford, and Durham, D.Litt. Dublin. By Louise Creighton. With Portraits and other Illustrations. Longmans, Green & Co., London, 1917. 9x5½ in., pp. xiii, 445. 12s. 6d. $4.50.

To write even a brief review of a book when both subject and author are personal friends of the reviewer is not easy. On the one hand, there is the fear lest justice be not done to the subject, and on the other hand, lest the author do less than justice to himself. In the present case, the author's literary skill and judgment have not failed her, while her personal knowledge and sympathy have given her narrative that warmth without which, however accurate, it would be cold and formal. The family were wise in entrusting the biography to Mrs. Creighton.

To the world at large Thomas Hodgkin (1831-1913) was the historian; to his family and friends he was a man lovable and loved to an unusual degree; to the Society of Friends he was, certainly until his latter years, a quiet, though powerful influence. The historian Hodgkin is ably and clearly set forth in his aims, his careful research, his manner of work, his completed product. The man himself shines through all—a strong yet loving spirit, clear and decided in his own views, but tolerant of those of others; a mind always open to receive, and always seeking new light; a sweet Christian spirit illuminating everything; a household welcoming numerous guests; an ideal family life—such is the picture one receives as he reads the book. But the strongest impression left upon the mind of the reader is the man himself—*integer vitae scelerisque purus*, strong of will, rich in work and service; loving in spirit.

Thomas Hodgkin was an indefatigable worker; besides his *opus magnum*, "Italy and Her Invaders," in eight octavo volumes, and many other books, he was a constant contributor to periodicals, particularly those of his own church. From the first number of the *Friends' Quarterly Examiner*, 1867, every year saw one or more articles from his pen—essays, reviews, poems—seventy-two in all. He was a contributor to the *Encyclopedia Britannica* and other works of reference. He wrote for the "Leaders of Religion" series, "George Fox"—an admirable condensed account of the man and of the rise of the Society of Friends. This volume from its broad treatment, its recognition of certain weaknesses and its somewhat unconventional treatment of the subject, was not acceptable to some Friends, but it remains the most impartial and the best brief account of the great Quaker leader.

American readers of the Life of Thomas Hodgkin will naturally feel rather surprised that Thomas Hodgkin seemed to take little interest in American affairs or American Quakerism. His mind and interests were so fully occupied with his business, his own country, and with British

Quakerism, in the present, and with Italy in the past, that with his multitudinous occupations and the claims of family and friends, no time was left for other things. To Americans he was always cordial, and to his special American Friends he was warmly affectionate.

The high cost of the book will prevent a large circulation, and its high intellectual and spiritual level will not attract those who desire popular reading. But those who read with the heart to understand will receive an inspiration.

It seems almost ungracious to point out any slips, but the name of Archbishop Whately is spelled, in the Index and elsewhere, *Whateley*. John William Pease, Thomas Hodgkin's partner, was not the son of John Pease, the distinguished minister of Darlington (page 72), but of a first cousin, John Beaumont Pease, an Elder in Darlington Meeting.

A full and excellent Bibliography, two poems, and a fairly good Index, complete the volume.

In conclusion, a word should be said in recognition of the admirable fairness with which Mrs. Creighton, a Church of England woman, has treated Friends. A. C. T.

A Book of Quaker Saints. By L. V[iolet] Hodgkin, author of "Pilgrims in Palestine," etc. Illustrated by F. Cayley-Robinson. T. N. Foulis, London and Edinburgh [1917]. 7½x5 in., pp. xiv, 558. 6s., $2.50.

This charming book is by the daughter of Thomas Hodgkin, whose "Life" is noted above. This book was intended primarily for children of nine years old, but as the author herself says, more than half the thirty-two stories are for children of a larger growth, and indeed men and women can read all with pleasure and profit.

The stories are all founded on facts for which the authorities are given. The background and some of the characters are fictitious, but the spirit is true to nature and to character throughout. Most of the stories are of the period of the "Early Friends," and have a delicious flavor of antiquity. The book begins with the question, "What is a Saint?" The whole book is the answer. Perhaps it is allowable to anticipate this much of the answer: "Saints must be brave," "Saints must be faithful," "Saints must be loving," "Saints must be 'windows' to let the light through," "Saints must be near the source of Light, so as to have the Light in their own hearts."

What is the re-assuring lesson of the book? This is the reply: "In this book are written the stories of some of the Saints who did not know they were Saints at all; they thought they were just quite ordinary men and women and little children, and that makes them rather specially comforting to us, who are just quite ordinary people too." (Page 17.)

Seven illustrations in color add to the attractiveness of the volume.

Friends and the Indians, 1655-1917. By Rayner Wickersham Kelsey, Ph.D., Associate Professor in Haverford College. Published by The Associated Executive Committee on Indian Affairs, Philadelphia, 1917. 8x5 in., pp. xii, 291. $1.50.

The Associated Executive Committee of Friends on Indian Affairs deserve much commendation for providing for the publication of a history of the dealings between Friends and the Indians, and doing it at a time when some of those who took an active part in the later general work were still alive. No other book than the one under review has attempted to cover the field, the only one somewhat similar is the small volume, "Conduct of the Friends toward the Indian Tribes, London, 1844."

The author has made careful research among manuscript and printed sources, and has given detailed references to authorities. In fact, the work has been done in accordance with modern methods of research and composition. Only those who are familiar with the difficulties involved can appreciate the amount of labor bestowed.

As one completes this story of two hundred and sixty-two years he cannot help feeling that the relations between the Quaker and the Indian were alike creditable to each.

The general appearance of the volume is attractive. Six portraits, three views, good bibliographies, and a very full and good Index, add much to the value of the book.

"I. D. Garner" (page 241, and Index) should be J. D. Garner. It seems a pity that no information is given as to where the book can be obtained.[1]

Quakerism and Its Applications to Some Modern Problems, etc. By O. Edward Janney. [Philadelphia], 1917, Walter H. Jenkins. 7¾x5 in., pp. viii, 178. $1.00.

It must be said that this book does not fulfil the promise of its title, for it is neither such a treatise on Quakerism as might be expected, nor does it set forth a practical application of Quakerism to modern problems. It is rather (1) a popular presentation of what the author believes are some of the essentials of Quakerism; and (2) thoughts on social conditions not specially connected with Quakerism. Being a popular presentation a number of rather loose statements must be excused, such as, when speaking of George Fox's preaching, he says, "People learned for the first time that the clergy was not an essential to salvation." (Page 22.) The

[1] An advertisement mentions that the book can be obtained of Friends' Book and Tract Committee, 144 East Twentieth Street, New York City; Central Office, Five Years Meeting, Second National Bank Building, Richmond, Ind., and Friends' Book Store, 304 Arch Street, Philadelphia.

definition of the "Inner Light" would be questioned by many Friends. Chapters X, XI, XIV, XV might appear in any book on social conditions, as there is scarcely ever any reference in them to Quakerism. Indeed, the whole book, while genuinely philanthropic, can hardly be termed in the highest sense religious.

George Fox did not die on the fourteenth of November, 1690 (page 28), but on the thirteenth of the "Eleventh month," which at that time was January (Old Style), or as it was usually written January 13, 1690/91. The sentence, "'Behold I am with you even to the end of the world.' I AM is an ancient Hebrew name for God" (page 74) is not clear. The sentence apparently means that the expression "I AM" in Matthew is the same as in Exodus 3: 14; but this is grammatically incorrect, and inadmissable. The "I am" can refer only to Christ himself.

In quotations and references reference is made sometimes to the author, sometimes to his work as well, but seldom, if ever, to chapter or page. The book in this respect is in striking contrast to that of Edward Grubb noted in the previous number of the BULLETIN.

Disasters and the American Red Cross in Disaster Relief. By J. Byron Deacon, General Secretary, Philadelphia Society for Organizing Charity, etc. New York, Russell Sage Foundation, 1918. 7x4½ in., pp. 230. 75 cents.

This little volume, skilfully compiled by a Friend, gives a most interesting account of the manner in which the American Red Cross has given assistance at times of great disasters (other than war). The heads are "Disasters at Sea," "Coal Mine Disasters," "Floods," "Fires," "Tornadoes." There are also chapters on "Principles of Disaster Relief" and "Organization for Disaster Relief." Two Appendices and a full Index complete the volume. Independently of the general interest of the book, the great lesson inculcated is the incalculable value of wise preparation for "times of emergent need," and wise method in administering immediate help and subsequent rehabilitation. The book is to be highly commended.

November: Poems in War Times. By Henry Bryan Binns. London, 1917, A. C. Fifield; New York, Dodd, Mead & Co. 7¼x5½ in., pp. 94. 5s., $1.25.

It has been frequently said that war times bring out poetry. Certainly the output, if it is allowable to use that word at all in connection with poetry, the past three years, has been very large, both in Great Britain and in America. Whether any great poems have been published which would hold a place in the anthologies of fifty years hence, it is impossible to foretell, but up to the present time there would seem to be very few indeed which could be put in such a class. Many of the poems published show a deep sympathy with the sufferings of these days, and express with

more or less earnestness and clearness heartfelt aspirations after loftier ideals and a better world, but how many of them really take possession of the reader and live in his memory?

The present little volume by one of our too few Quaker poets, or poets who are Quakers, exhibits in good degree the spirit of the best of his contemporary bards. There is very great variety, a variety which suggests the question whether some of the pieces are poems at all in the strict sense of the word, or are poetic thoughts expressed in ornate prose. Two or three of the "poems" are not even printed as poetry; it is difficult, for instance, to see how such a piece as "The Price of Freedom" could possibly be ranked as a *poem*. But this brings up the vexed question, "What *is* poetry?"—a question which cannot be taken up here.

The Record of a Quaker Conscience. Cyrus Pringle's Diary. With an Introduction by Rufus M. Jones. New York, the Macmillan Co., 1918. 6¾x4½ in., pp. 93. 60 cents.

Many who read this simple diary of a "Conscientious Objector of 1863," when it appeared in the *Atlantic Monthly,* February, 1913, will rejoice that it has been re-published at this time, and introduced to readers by one so thoroughly qualified. We heartily commend this little book, and wish that all our readers, and the general public, especially those who seem unable to understand the Quaker attitude toward war, could read the "Introduction" which presents so admirably the Quaker view. [For a sketch of C. G. Pringle, see page 86 of this number of the BULLETIN.]

The Story of a Small College. By Isaac Sharpless, President of Haverford College, 1887-1917. Philadelphia, the John C. Winston Co. (1918). 9x5¾ in., pp. 237. $2.00.

This volume has come to hand too late for an extended review. The work is a simple, clear account of a remarkably successful administration of Haverford College for thirty years. Had the account been written by another hand much more would have been said; as it is, every alumnus and friend will be interested to read the book, and those who know the history of the college will supply much which the modesty of the author has omitted to mention. It is a book which no Haverfordian can afford to miss, and from which those interested in higher education can learn much. A good portrait, two Haverford views, and an Index lend their aid in making up an attractive volume.

NOTES AND QUERIES

NEWPORT NEWS. — No doubt many of our readers have at some time wondered at the name "Newport News" as applied first to the point, and now to the considerable seaport in Virginia near Hampton. The following gives what is probably a corruption of the original name: "I went to but about two or three Meetings more, getting myself ready to return Home, and accordingly we took Leave, and came down the River [James], to *Kickatan*, but were forced, in sailing there, by missing the Channel, to lie aground by *Newport's-Nose* near twenty-four Hours before we could get to Hampton, and when there staid about a week and four Days."—"Life and Travels of Samuel Bownas, London, Philadelphia Reprinted, 1759," pp. 202, 203.

The name "Newport News" was an old one even in Samuel Bownas's day, for the name appears in Captain John Smith's History of Virginia (p. 16) as "Nupor[t]s-newes" (Arber's edition, p. 565.) In the Records of the Virginia Company it appears as "Newport News" (July, 1622), and "Newport' Newes" (April 30, 1623).—"Records of the Virginia Company," Washington, 1906, pp. ii, 74, 381. Neither of these sources gives any clue to the origin of the name. Alexander Brown, in his "Genesis of the United States" (ii, 956), says: "The origin of the name is a mooted question; [it] was probably named for one of the Newce (Newse or Nuce) family, New-Port-Newce." Lyon G. Tyler, in his note to extracts from Captain John Smith's History, says: "The name either is derived from that of Captain Newport, or means 'New-Port-Newce,' if, as is sometimes said, Daniel Gookin came from Newce-town in Ireland."—"Narratives of Early Virginia," p. 349. See also his "Cradle of the Republic," 1900, p. 155.

YEARLY MEETING OF FRIENDS IN JAPAN.—The movement to organize a Yearly Meeting began something over two years ago, and has been carried on with dignity and deliberation, and a sense of the importance of the issue, until its completion this year (1917). The Meeting as at present organized consists of three Monthly Meetings, and three meetings which might be called preparatory to the Monthly Meeting stage. There are no Quarterly Meetings as yet. There is a committee which corresponds to the Representative Meeting of Philadelphia and the Permanent Boards of the Five Years Meeting; and also a Meeting of Ministers and Elders. The

sessions of Japan Yearly Meeting began Fifth month 10th, and lasted through the 13th, 1917.— Condensed from *The Friend* (Philadelphia) of Seventh month 19th, 1917.

DR. H. M. GWATKIN ON THE QUAKERS. — In the posthumous volume, "Church and State in England to the Death of Queen Anne," London, 1917, brief notices of George Fox and the Quakers appear (pp. 340-342). The able and distinguished theologian does not seem to have fully recognized the importance of the Quaker movement in the seventeenth century, nor does he do quite justice to the underlying principles of the early Quakers. He evidently cannot minimize the eccentricities, but gives the impression that these were far more common than they actually were, and that they were specially characteristic of Friends. At the same time he says the excesses "which might have led to very much worse things were firmly controlled by serious and sober-minded leaders, so that while the movement became more orderly, it lost nothing of its intense reality and spiritual fervor." He further says, "Being mysticism and not revivalism, it [Quakerism] could not maintain the appeal it made to the lower classes in an age of spiritual revolution." The query will naturally arise, especially with those who are more familiar with the inner history of Quakerism than Dr. Gwatkin could be, "Was it the 'mysticism' that caused the decline in the spread of Quakerism and made it lose its hold on the people?" As was characteristic of Dr. Gwatkin, both in his conversation and in his lectures, pithy sentences abound. "The Platonist starts from human reason quickened by the spirit, the Quaker from the spirit quickening human intuition." "Fox knew his Bible and little more, while Wesley was one of the best read men of his time; and in religion Fox was revolutionary, Wesley conservative." It is too strong a statement to say that "Fox threw over the authority of the Scripture," and there seems to be a veiled sarcasm in saying, "[Fox] went (or thought he went) by the inner light." It is very much to be doubted whether Dr. Gwatkin quite understood either Fox or Quakerism. It is probably a typographical error that the date of Fox's birth is given as 1621.

"DEPENDENT BRETHREN." — In several villages of West Sussex I came across a body calling themselves Dependent Brethren, but known locally as "Coklers" (cocoa drinkers). They are a small body, numbering only six hundred, and appear to be very similar to Friends, having a free ministry for both sexes, no sacraments, and even some pacifists among them. They engage in business among themselves, running the village stores, and living as a community mainly composed

of elderly persons. I had a long talk with one of their elders, and was much interested in hearing particulars of their faith and practice. They have a very high reputation among the village people for sterling honesty, and their stores are most beautifully kept, and contain everything needed by cottagers, from furniture to food and clothing.—Esther M. Kitching, in "Workers at Home and Abroad," December, 1917.

CYRUS GUERNSEY PRINGLE.—Few, probably, of the readers of the BULLETIN will know of the subsequent history of Cyrus Pringle (1838-1911), whose "Record of a Quaker Conscience" is noticed elsewhere in this number of the BULLETIN. As a young man he early devoted himself to botanical and horticultural pursuits with the greatest success. He was specially interested in the improvement of plants by breeding and selection. It is said that to him Luther Burbank owes much in his early training in originating new varieties of plants. Pringle confined his studies to no one field. He originated three well-known varieties of potatoes, the Snowflake, the Alpha, and the Ruby. He originated the Hulless Oat, the valuable Defiance Wheat, and the Champlain Wheat; indeed, "his new varieties of wheat added many millions to the profits of the American farmer." He also originated a number of varieties of fruits. His collection of bulbs of ornamental plants was thought to be the largest in the world. After some years in this line of work, he turned his attention to collecting specimens, and became a most skillful botanical explorer. He was an official collector for Harvard and for the American Museum of Natural History. His field was Vermont, the lower St. Lawrence, the Pacific slope, the southwestern states and territories, and Mexico. Between 1885 and 1911 he made thirty-nine trips to Mexico. "He brought out of Mexico alone over 12,000 numbers, very many of which were new to science. His own herbarium, now the property of the University of Vermont, contains about 160,000 mounted plants." He is said to have distributed among various institutions in this country and in Europe 500,000 specimens.

He was not by birth a Friend, but joined the Society from convincement about 1862. Early in 1863 he married Almira L. Greene, a Friend of Starksboro, Vermont. The marriage did not prove a congenial one, and from purely personal reasons of incompatibility his wife left him in 1872. In 1877 a formal divorce was obtained.

It has not been possible to find the date of his leaving the Society. From all accounts he was an exceedingly modest man, kind and considerate of others, and was beloved by his associates. It might be added that the family

used the name of Prindle, but he adopted Pringle as an older form.

FRIENDS' RECONSTRUCTION WORK IN FRANCE. In the *Revue des Deux Mondes* for 1er Octobre, 1917 (pp. 678, 679), M. Gaston Deschamps has a most appreciative notice of Friends' Reconstruction Work in France, and describes a visit to Tugny-et-Pont, two villages where he met two of the workers. He says: "Les présentations sont vite faites. Il s'appelle M. Trow, son camarade se nomme M. Robinson et nous donne tout de suite, comme lui, un solide *shake hand*." M. Deschamps speaks of the work as a model to be held up for others to follow.

SALE OF THE CHARLES ROBERTS COLLECTION OF QUAKERIANA.—One of the largest private collections of Friends' books in America—that of the late Charles Roberts, of Philadelphia (1846-1902)—was disposed of by auction in New York City on Fourth month 10, 1918. Chiefly through the liberality of a friend of Haverford College, its library secured several hundred volumes. Among these are some great rarities, such as "New England's Ensigne, 1659" [Humphrey Norton]; a volume of Tracts, mostly of 1653, from the library of Robert Barclay, the Apologist, with his autograph and list in his own handwriting; "Several Epistles Given Forth by Two of the Lord's Faithful Servants . . . William Robinson and William Leddra, 1669;" "Plantation Work, the Work of this Generation . . . " [William Loddington], 1682; "A Winding Sheet" . . . William Penn, 1672; and "The Judgment Given Forth by Twenty-Eight Quakers against George Keith . . . 1694." This large acquisition has probably made the Haverford collection of Quakeriana the largest and most valuable in America, especially for reference and research.